

Thulaathiyyaat

Musnad Ahmad ibn Hanbal

(may Allah have mercy on him)

Reports of Imaam Ahmad that have only three narrators between him and the Prophet ﷺ

Shaykh Muhammad ibn Ahmad ibn Saalim as-Saffaareene al-Hanbalee ﷺ

(1114 - 1188 AH)

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حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعَ ابْنَ عُمَرَ رضي الله عنه يَقُولُ:

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ، وَعَنْ هِبَتِهِ.

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]



Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar who said that he heard 'Abdullaah ibn 'Umar رضي الله عنه say,

“The Messenger of Allah ﷺ prohibited the sale of *walaa'* or giving it away.¹”

(Musnad Ahmad, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)



1 - When a person frees a slave, he becomes a "relative" (in a limited and restricted sense) of the person who frees him. This relationship is called *walaa'*. *Muwaalaat* is the act of establishing *walaa'*. When slaves are manumitted a special relationship called *walaa'* starts to exist between the previous master and the freed slave. Apart from the sentiments of loyalty and support that the term implies, and that are so important in a society that is organized on kinship groups, *walaa'* can be financially important in that by virtue of his act of manumission the master acquires the right to inherit from his freedman if the latter dies without any heirs by blood. Still, this right to *walaa'* was not a proprietary right to be bought or sold or given as a gift; it was akin to a family relationship that was inalienable. The Prophet ﷺ was reported to have said that *walaa'* belonged to the manumitter, and he prohibited the sale of *walaa'* or giving it as a gift. (LB)



حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما :
 سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».
 [مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Hufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar رضي الله عنهما who said,

“The Prophet ﷺ was asked about the [ruling on eating] the *dabb*⁴, and he replied, ‘I neither eat it, nor forbid it.’”

(Musnad Ahmad, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)



4 - *Dabb* is a large spine-tailed lizard (*Uromastix spinipes*) found in Egypt, Arabia and Palestine. The Prophet ﷺ disliked eating it even though many Arabs used to eat it but, he did not like eating it for mere personal reasons.



حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه:

أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ: «اعْلِفْهُ نَاضِحَكَ».

[مسند أحمد: ٣٠٧/٣، إسناده صحيح على شرط مسلم]

Sufyaan ibn 'Uyaynah narrated to us from Abuz-Zubayr from Jaabir رضي الله عنه who said that the Prophet ﷺ was asked about the earnings of a cupper¹⁹ and he said,

“Feed what you buy with them to your camel.”

(Musnad Ahmad, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)



19- Al-*hajjaam* is a person who performs *hijaamah*, the traditional medicine practice of wet cupping, or bloodletting and is used in alternative medicine and holistic therapies. This *hadeeth* indicates two things: (1) The earnings al-*hajjaam* receives for undertaking *hijaamah* are lawful, for it is reported in *Saheeh al-Bukhaaree* that the Prophet ﷺ paid a cupper for his service; (2) *Hijaamah* is not one of the most sought after jobs as the person who undertakes it has to handle blood and other things which people may generally find undesirable.